This is a call for a special issue related to COVID-19.

Title: AN INTEGRATIVE APPROACH TO COVID-19 CRISIS:
LEARNINGS FROM INDIGENOUS KNOWLEDGE SYSTEMS

Global concern

The United Nations, governments, and health authorities all over the world are concerned that indigenous people are facing a crisis situation due to the breakout of COVID-19 due to underlying conditions faced by their communities such as poor access to healthcare, lack of testing, soap and water and inadequate communication due to inability to access information coming from a medium they are unfamiliar with.

In addition, the capacity of emergency and health services to travel back and forth to indigenous communities is restricted by quarantine and social distancing measures. Their resilience is affected further as more than 50% of adult first-nations (indigenous) people are reported to be living with major chronic diseases.

The implications of COVID-19 for our already-under-pressure emergency services are quite significant. As the pandemic grows, there will be greater pressure on the emergency first responders to respond appropriately and safely to help all types of communities including indigenous communities. Workforce wellbeing and resilience support continues to remain a neglected management priority given the operational focus of these services, something which is vital in dealing with the COVID-19 pandemic. For example, within the healthcare workers in the UK, staff sickness is highest amongst ambulance staff. It is also well documented that cases of post-traumatic stress disorder (PTSD) and other stress-related illness in emergency workers are widespread and on the rise.

While guiding indigenous communities, there is a growing concern among nations with such communities to protect the keepers of indigenous knowledge, their spiritual rituals, techniques, symbols and their stories which have served as a backbone to these communities to exist and survive. Several measures are being taken to help indigenous communities to face the consequences of COVID-19. For instance, advisory groups are being set up by governments and NGOs to help these communities by providing culturally appropriate safety practices and advice.

Indigenous communities managing themselves

In the meantime, the indigenous communities themselves are finding cultural, social, life-style, spiritually, and religiously appropriate ways to cope with COVID-19 and are able to communicate the dangers of COVID-19 to their communities. An example is the *Walkatjara Art Centre in Uluru in Australia* which is putting messages out to the community through dot paintings. There are also NGOs looking for people conversant in indigenous languages to spread messages through extensive radio networks that can connect with them more easily.

We have also seen new virtual initiatives coming up at high speed in the past weeks by several *Indian spiritual masters* through teachings in several local languages on breathing, coping with stress and meditation. Yet another example is discussion groups sharing their scientific understanding of the *role of Ayurveda, an Indian Indigenous knowledge system*, to prevent diseases and its practical applications to prevent and manage COVID-19.

New community practices are born

There are plenty of new *community practices* born in this time of crisis across the globe, to help elders with their groceries tasks or help answering their queries. We also notice how medical students are volunteering in hospitals. We see how Priests across the globe share to their communities the relevance of prayers, mantra recitations and rituals to prevent or cope with COVID-19. Some are directly tapping from Indigenous sources while others give their own interpretations to these knowledge systems while living in a global environment.

Another example of community practices is several helplines in the Netherlands such as the *Hindu Helpline for the Hindu communities* to communicate about the dangers of COVID-19, the related hygiene measures, policy of the WHO and local government. In addition they also provide spiritual care when needed by a group of trained spiritual counselors who have made themselves available as volunteers.

Lessons for global society: co-producing knowledge systems
However, all these initiatives from the local communities on their indigenous knowledge systems may be interesting lessons for the larger, global society too. In this view many people have started to realize that these communities and their previous generations, have faced pandemics before and therefore they may have developed ways to cope and recover from them. So, this could be an opportunity for western science for co-producing knowledge with indigenous communities to work towards sustainable recovery from the aftereffects of COVID-19. We should remember that indigenous people have lived in harmony with the ecosystem for generations to maintain its integrity. By not adapting our knowledge on preserving ecosystems we have created habitats where viruses such as COVID-19 are being transmitted more rapidly. The decrease in activity is helping to make the environment cleaner but there is pressure to recover the economy fast. We may go back to our old ways of connecting to nature and the ecosystem that can sustain our living.

Interdependent economies and the Fourth Industrial Revolution
The COVIDd-19 crisis has highlighted the urgency to achieve sustainability at local level too as in post COVID-19, one can expect that the world would be dealing with bigger issues such as economic, political, and leadership crisis. Mindless globalization has emerged to be one of the main catalysts for the issues. As different cultures, geographic entities are very rigidly connected (rather over connected), they are getting more and more interdependent even for their everyday economies which now assume global connections. An impact to one or few economies rattles the globe. If exercised mindfully, this could be an outsource of great strength, but if continued to be pursued mindlessly, then it would turn out to be humanity's biggest weakness. De-contextualized technologies like artificial intelligence and skewed ownership structures enhanced by the Fourth Industrial Revolution technologies can potentially further complicate such a looming crisis. The negative impact of the global crisis when we continued to act mindlessly or non-integratively may increase.

Leadership driving on deep cultural values of connectedness
Across the globe leaders are putting lots of effort in managing COVID-19. Such a pandemic needs to be viewed from several lenses and a multiparadigmatic approach would be better for analyzing its impacts. However it seems that leadership that drives on deep rooted cultural values may have positive side effects compared to nations where there is less groundedness in the cultural roots of connectedness. Such an example can be found in South Africa.The philosophy of *"Ubuntu"* encapsulating a higher order of being human is currently emanating from within the community of South – Africa. Ubuntu represents integrative leadership on its highest-level. It can be explained as; *"I am because we are," or "humanity towards others".* In a more

philosophical sense, the word represents *"the belief in a universal bond of sharing that connects all humanity".* As South – Africa currently finds herself in a full-scale lockdown due to COVID-19, partly it is the spirit of Ubuntu bonding her people together towards a greater goal of coping with the virus. Similar values of connectedness rooted in the culture and worldview seem to facilitate leadership in India where we witness the largest full-scale lockdown for almost three weeks already. One such concept is "*Lokasamgraha",* which is about the focus on the wellbeing of the society. It intrinsically enhances the practice in seeing the benefit of others in everything, all the time. It builds in the quality of reducing selfishness or self-centeredness and increasing the interest in the welfare of all beings. Leaders' policy on social distancing as one of the main approaches to cope with COVID-19 may therefore be more easily linked to such deep rooted values.

Towards GLocal and Integrativeness
Glocal stands for: *Culturally embedded Locally and Integrative Globally.* Integrativeness stands for: an a priori striving for a coherent intent in solving problems by incorporating several perspectives and purposes of stakeholders holistically. The local cultural wisdom shows the ways towards a more sustainable, self-reliant living at different levels - individual, society and nations along the different dimensions viz. economic, social, political. And the element of Integrative Globally, guides the limit and nature of connections. During the COVID-19 pandemic, we also have seen great examples of global cooperation on larger and difficult problems like interdisciplinary research by globally connected teams, humanity driven emergency supplies rising above local political and economic constraints.

The ability to nurture the indigenous wisdom and practices behind the ability to live and exercise GLocal requires an integrative approach to spirituality as well as intelligence. The need has always been there and different people have expressed this need and came up with ways through their own culture and research in the past too. However, the speed and the scale at which the spirituality (as a quality to connect to existence beyond perceived existence) has to deliver the notion of Integrative-ness across the board, is the most urgent now. If we don't act now, then we run the risk of mistaking COVID-19 as a science fiction movie rather than a trailer of the things we would have to deal with, in the future.

Topics:
Given the background above we invite scholars and practitioners to contribute to this special issue to share
1. Best indigenous community practices of managing COVID-19 crisis tapping from spirituality and religion.

2. Best practices in non-indigenous context regarding COVID-19 grounded in indigenous practices tapping from spirituality and religion.
3. Best management and leadership practices to cope with COVID-19 by co-produced knowledge systems inspired by indigenous knowledge systems.
4. Empirical analyses of COVID-19 strategies including technology and their impact in different life domains in several regions of the world.
5. Empirical analyses of leadership and its impact in coping with COVID-19.
6. Conceptual analyses of leadership driven by cultural values or certain 'cooperative' worldviews.
7. Review papers on the challenges of current globalisations and interdependent economies based on COVID-19 and the role of spirituality and religion based on indigenous knowledge systems.
8. Reconceptualizing globalisation strategies and the role of spirituality and religion based on indigenous knowledge systems for post COVID-19.
9. Conceptual papers on the relevance of indigenous practices for global scientific knowledge systems in management post COVID-19.
10. Conceptual papers to address glocal and integrative approaches to management post COVID-19.
11. Evidence of resilience and wellbeing practices adopted by frontline emergency responders in dealing with COVID-19.

Deadline:

30 July 2020. We know we are asking for a short turnaround and hope the lockdown in several countries has its advantage for you so that you can take out some time for submitting a paper for this special issue. This special issue will also help to show how we as a MSR scholarly community are able to take responsibility to address urgent community related issues and to contribute to building and managing the post-COVID-19 period based on lessons learned from Indigenous practices and knowledge.

References that may be interesting for preparing papers:

ABC News (2020) Uluru artists depict COVID-19 health messages through traditional Indigenous dot paintings, April 2, 2020 Available at https://www.abc.net.au/news/2020-04-02/indigenous-dot-paintings-coronavirus-health-message-uluru/12110988

Allam, L (2020) Indigenous coronavirus taskforce meets as remote communities restrict access, *The Guardian*, 6 Mar 2020, Available at https://www.theguardian.com/world/2020/mar/06/indigenous-coronavirus-taskforce-meets-as-remote-communities-restrict-access

Apgar, J. M., Argumedo, A., & Allen, W. (2009). Building transdisciplinarity for managing complexity: lessons from indigenous practice. *International Journal of Interdisciplinary Social Sciences*, *4*(5), 255-270.

Australian Government Department of Health (2020) Aboriginal and Torres Strait Islander advisory group on COVID-19, Available at https://www.health.gov.au/committees-and-groups/aboriginal-and-torres-strait-islander-advisory-group-on-covid-19

Bindlish, P.K., Nandram, S.S., Joshi, A. (2017). Integrative Intelligence as the Path forward. In *Managing VUCA Through Integrative Self-Management* (p. 263-287). Springer International Publishing.

Bindlish, P.K., Nandram, S.S., Gupta, R.K., Joshi, A. (2018). How to prepare the researcher for indigenous context: an integrative approach. *International Journal of Indian Culture and Business Management*, *17*(2), 221-237.

Bindlish, P.K., Nandram, S.S., Gupta, R.K. (2019). Definition schema for redefining leadership: an integrative approach. *International Journal of Indian Culture and Business Management*, *18*(1), 34-58.

Bindlish, P.K., Nandram, S.S. (2019). Manifestation of worldview in a metaphor. *International Journal of Business and Globalisation*.

Boin, A., & Hart, P. T. (2003). Public leadership in times of crisis: mission impossible?. *Public administration review*, *63*(5), 544-553.

Boin, A., Stern, E., & Sundelius, B. (2016). *The politics of crisis management: Public leadership under pressure*. Cambridge University Press.

Cook, I. G., Halsall, J. P., & Wankhade, P. (2014). *Sociability, social capital, and community development: a public health perspective*. Springer.

Culturalsurvival (2020) We stand with you duirng the COVID-19 Pandemic March 17, 2020, Available at https://www.culturalsurvival.org/news/we-stand-you-during-covid-19-pandemic

IEN (2020) IEN COVID-19 Statement, Available at https://www.ienearth.org/ien-covid-19-statement/
Ketchell, M. (2020) Coronavirus will devastate Aboriginal communities if we don't' act now, *The Conversation*, March 19, 2020, Available at https://theconversation.com/coronavirus-will-devastate-aboriginal-communities-if-we-dont-act-now-133766

Latulippe, N. & Klenk, N. (2020) Making room and moving over: Knowledge co production, indigenous knowledge sovereignty and the politics of environmental change decision- making, *Current Opinion in Environmental Sustainability*, *42*, 7-14.

Marks, L. (2006). Global health crisis: Can indigenous healing practices offer a valuable resource? *International Journal of Disability, Development and Education*, *53* (4), 471-478

Marques, J., Dhiman, S., & King, R. (2009). Leader, Know Thyself: Crisis, Values, and Spirituality. *Business Renaissance Quarterly*, *4*(2).

Nandram, S.S., Mourmant, G., Bindlish, P.K., Sandra, D. (2019). Integrating Reason and Intuition: An Integrative Approach to Objectivizing Subtle Cues. In: *Developing Informed Intuition for Decision-Making*, 115. J. Liebowitz (Ed.).Taylor and Francis. NY, US.

Ganzevoort, R. R. (2019). Close Encounters of the Fourth Kind. A Theological Essay about New Technologies.in: J.A. van den Berg & R. Venter (Eds.). The 4th Industrial Revolution, emerging technologies and theology. Series: 3rd Edition of UFS Theological Explorations with series editor F. Tolmie Publisher: SunMedia Bloemfontein.

Nandram, S.S. (2019). *Integrative Spirituality in the Fourth Industrial Revolution*. Vrije University Press. Amsterdam. Written lecture for the official inauguration to full-professor at the Faculty of Religion and Theology of the Vrije Universiteit Amsterdam. https://research.vu.nl/en/publications/integrative-spirituality-in-the-fourth-industrial-revolution-from

Nandram, S.S. Bindlish, P.K., Purohit, H., Joshi, A., Hingorani, P. (2019). Foundations for Social Entrepreneurship: An Integrative Indian Perspective**.** In: *Servant Leadership, Social Entrepreneurship and the Will to Serve.* L. Bouckaert & S.C. Van den Heuvel (Eds.). Palgrave MacMillan, Switzerland (in press).

Nandram, S.S., Mourmont, G., Norlyk Smith, E., Heaton, D.P., Bindlish, P.K. (2018). Understanding entrepreneurial decision-making by objectivizing subtle cues. *Journal of Management, Spirituality & Religion*, *15*(5), 398-423.

Nandram, S.S. (2017). Integrating Simplification Theory for Navigating the VUCA: The Case of Buurtzorg Nederland. In: *Managing VUCA Through Integrative Self-Management.* S.S. Nandram & P.K. Bindlish (Eds.) (p. 263-287). Springer, Cham.

Nandram S.S., Bindlish, P.K., Keizer, W.A.J. (2017). *Understanding Integrative Intelligence.* International edition paperback, Praan Uitgeverij, Netherlands.

Nandram, S.S., Bindlish, P.K (2017). Understanding Integrative Worldview. In: *Managing VUCA Through Integrative Self Management* (p 25-41), S.S. Nandram & P.K. Bindlish (Eds.). Springer Publications.

Nandram, S.S. (2016a). Spirituality in the field of entrepreneurship. Spirituality-based intuition and entrepreneurship. In: *The quest for quality of life.* E. Hense, C. Hübenthal & W.M. Speelman (Eds.). Aschendorff Verlag GmbH & Co. KG, Münster. Germany.

Nandram, S.S. (2016b). How do spirituality, intuition and entrepreneurship go together? *Philosophy of Management*, *15*(1), 65-82.

Nandram, S.S. (2015). *Organizational innovation by integrating simplification: Lessons from Buurtzorg Nederland*. Springer International Switzerland.

Nandram, S.S., Borden, M.E. (2010). Introduction: Exploring possibilities for a new paradigm. In *Spirituality and business* (pp. 1-13). S.S. Nandram & M.E. Borden (Eds.). Springer, Berlin, Heidelberg.

Pearson, C. M., & Mitroff, I. I. (1993). From crisis prone to crisis prepared: A framework for crisis management. *Academy of Management Perspectives*, *7*(1), 48-59.

Pearson, C. M., & Clair, J. A. (1998). Reframing crisis management. *Academy of management review*, *23*(1), 59-76.

Rundle , H. (2019) Indigenous knowledge can help solve the biodiversity crisis, *Scientific American*, October 12, 2019 Available at https://blogs.scientificamerican.com/observations/indigenous-knowledge-can-help-solve-the-biodiversity-crisis/

Schumacher, E. F. (2011). *Small is beautiful: A study of economics as if people mattered*. Random House.

Schwab, K. (2016). *The Fourth Industrial Revolution*. Penguin Random House Uk.

Schwab, K. Davis, N. (2018). *Shaping the fourth industrial revolution*. World Economic Forum. Switzerland.

Sankaran, S. & Sankaran, G. (2017) Thinking inside the box: Applying the theory of karma to make boundary judgements in systemic interventions in Nandram, S. & Bindish, P.K. (Eds.) *Managing VUCA Through Integrative Self-Management: How to Cope with Volatility, Uncertainty, Complexity and Ambiguity in Organizational Behavior* (Management for Professionals), (pp. 131-147) Springer, Cham, Switzerland.

Sankaran, S. (2017). Taking action in systems research, in Edson, M, Buckle-Henning, P. & Sankaran, S. (Eds.) *A Guide to Systems Research: Philosophy, Processes and Practice*, (pp. 111-142)Springer: Singapore, 111-142.

Tegmark, M. (2017). *Life 3.0: Bing human in the age of artificial intelligence*, Penguin Books, New York, NJ.

Tickner, J.A. (2015). Revisiting IR in a time of crisis: Learning from indigenous knowledge, *International Feminist Journal of Politics*, *17*(4), 536-553
United Nations (2020) Covid-19 and indigenous people Available at https://www.un.org/development/desa/indigenouspeoples/covid-19.html

Van der Kooij, J.C. (2016). Worldview and moral education: *On conceptual clarity and consistency in use. Dissertation*. Vrije University Amsterdam.

Wankhade, P., Cook, I. G., & Halsall, J. P. (2014). Ethnic minorities and their health needs: Crisis of perception and behaviours. *Illness, Crisis & Loss*, *22*(2), 145-158.

Wankhade, P., Weir, D., & van Bunt, S. (2015, June). Servant-Leadership in Times of Crises and Emergencies and Disasters: A Critical Perspective. In *European Academy of Management (EURAM) Conference*.

Wankhade, P. (2016), Staff perceptions and changing role of pre-hospital profession in the UK ambulance services: An exploratory study", *International Journal of Emergency Services*, 5(2), 126-144.

Wankhade, P., Stokes, P., Tarba, S. and Rodgers, P. (2019). Work intensification and Ambidexterity - the Notions of Extreme and 'Everyday' Experiences in Emergency Contexts: Surfacing Dynamics in the Ambulance Service. *Public Management Review ,* 22(1), 48-74.

GUEST EDITORS:

Sharda S. Nandram is Professor Hindu Spirituality and Society at Vrije Universiteit Amsterdam and Professor Entrepreneurship, Organizational Innovation and Spirituality at the Nyenrode Business Universiteit Breukelen, in The Netherlands. Her research, publications and consultancy focus on building integrative approaches to VUCA in entrepreneurship and management through concepts of Integrating Simplification, Integrative Intelligence and Integrative Spirituality. Corresponding guest editor: email to: s.s.nandram@vu.nl or s.nandram@nyenrode.nl.

Shankar Sankaran is a Professor of Organizational Project Management at the School of the Built Environment, Faculty of Design Architecture and Building at the University of Technology Sydney (UTS). He is a Member of the Centre for Informatics Research and Innovation (CiRI) and the Centre for Business and Social Innovation (CBSI) at UTS. Shankar is the current President of the International Society for the Systems Sciences. His research interests include systems thinking and action research. He has published papers on complexity, systems thinking, sustainable practices and leadership.

Paresh Wankhade is a Professor of Leadership and Management at Edge Hill University Business School, UK. He is the Programme Leader for the UK's first bespoke Professional Doctorate in Emergency Services Management. His research and publications focus on analyses of strategic leadership, organizational culture, organizational change and interoperability within the public services with a focus on blue light services.

Puneet K. Bindlish is a Faculty at the prestigious Indian Institute of Technology, Varanasi (India). He is also a practicing consultant in the area of Integrative intelligence for organizations globally facing VUCA. He has published on GLocal fundamental research, Indian Indigenous Knowledge Systems, Integrative Leadership and Integrative Intelligence.

Albert R. Wort is a distinguished thought leader in the field of Leadership. His doctoral research, ever extending, is on the topic of leadership development. He is a sought-after teacher in the fields of Intrapersonal Leadership as well as Spiritual Leadership. His research focus in the African context strongly relates to the field of Personal and Professional Leadership (PPL). He also finds himself as the academic leader of the PPL Masters Programme within the University of Johannesburg.